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WEEKLY REVIEW.

—We learn from the *Church Missionary Record* that the late esteemed Secretary of the Madras Committee of the Church Missionary Society, the Rev. P. S. Royston, has been nominated to the Bishopric of the Mauritius.

—The following is from the same:

The Rev. J. F. Kearns, in forwarding some Caste Returns of Native Christians to Government, remarks:—"I would venture to mention a matter that has occupied my attention for some time, namely, the desirableness of *not requiring* Native *Christians* to mention their castes in returns and in the cutcherries. The practice has an appearance as though Government wished to keep up caste, and it is very offensive to the great body of Christians drawn from low castes, which Christians, by superior education, have raised themselves to places of distinction and great respectability; but as the caste to which they originally belonged is still regarded by their Hindoo fellow-countrymen as low and contemptible, they naturally enough feel annoyed by being compelled to link themselves with the *caste*, especially as they have abandoned caste altogether. I have in my own district two first class F. A.'s of the Pallar caste, and one Pariah F. A., besides several with minor degrees; and more young men of the same caste holding F. A. degrees are up and down the country, most of them in Government employ; and some consideration is due to them. *Christians* ought to be regarded as a caste, just in the same way that Mahomedans are. Converts to Islam are never asked their caste." Mr. Kearns' letter has been communicated to the Census Officer. The Board of Revenue thank Mr. Kearns for the care with which his return has been prepared, and *the Government approve of Native Christians being always recorded as such, irrespective of their former caste.*

Shakespeare says, some are born great, some achieve greatness, and some have greatness thrust upon them. Is it not to the credit of Christianity that it can take those whom Hindooism treats as the refuse of society and raise them to positions of responsibility and influence? Do not facts like those above-mentioned show plainly that the truth is with Christianity? Here were men whom Hindooism stigmatized as born under a special curse, to be shunned and despised by all others; Christianity denies the imputation and declares that they are endowed with the same faculties as others, and just as eligible to heirship in the kingdom of heaven as any, and not only declares it but gives evidence that none can resist, that intellectual and moral gifts are just as available for them as for others. This is very important evidence, and we do not think it desirable that it should be covered up or obscured. We hope the day will come when our Christians who were originally from the Mahar or Mang ranks, will have no shame in letting this be known. We have known some of them put on Brahmin turbans, which we cannot but deem very objectionable. There is, we fear, a good deal of caste feeling in the unwillingness to be thought of low origin.

—With reference to something in our Epitome from the *Bengal Christian Herald*, about Native Christians, we would state that we have heard from missionaries of this Presidency who have visited Bengal that there is much more independence among the Native Christians here than among those in Bengal. Some of the tokens of deference that seem to be expected there, are never looked for in this Presidency. There is more freedom of intercourse here than there, between missionaries and converts.

—We are happy to mention the arrival of Dr. Macdonald for the Bombay Medical Mission, in the place of Dr. Young who left in April of last year. From letters which have been received from friends in England and Scotland, we believe that the Mission have much reason for thankfulness that the services of Dr. Macdonald have been obtained. The work of the Mission has been carried on most effectively and successfully by Dr. Henry Webb, who, we believe, will make over charge to Dr. Macdonald in the beginning of 1873, Dr. M. applying himself in the meantime to the study of the language.

—We are happy to mention the return of the Rev. James Cooper, of the Free Church Mission, Nagpore, with Mrs. Cooper, in renovated health, after an absence of about 20 months.

—The Rev. Mr. Gordon, formerly of the C. M. S., Madras, arrived in Bombay the other day from Persia, where he had spent about eight months, and proceeded to Lahore, where he is to be a colleague of the Rev. Mr. French. The Rev. Mr. Stern of the same Society, has returned. So have the Rev. Messrs. Kellogg, Calderwood and others for the Am. Presb. Missions in Northern India.

—The Rev. Mr. Robbins, of the Methodist Episcopal Church, has arrived in Bombay from America, in response to the call of the Rev. Mr. Taylor for missionaries to aid in the work which Mr. Taylor has been prosecuting in this Presidency for a year past. The call was for men who should be willing to come out unsupported by any Society. After prayerful consideration of the matter, Mr. Robbins came to the conclusion that the Lord would have him engage in this work, and, without conferring with flesh and blood, he started at once, and at his own expense came out by the way of England, arriving here before any one here had received information of his intention.

—The *Bombay Gazette* believes that it erred in attributing to Mr. Arthur T. Crawford the assault upon a telegraph message-boy. It was some other Mr. Crawford. We are happy to make the correction. Mr. C. has quite enough sins of his own to answer for. The *Indian Statesman*, however, has so high an estimate of the services rendered by him to Bombay that it thinks a memorial should be erected to his honour.

—We have made some extracts, in our Epitome, from an interesting article on matters in Japan. Very remarkable is the readiness shown by the Japanese rulers to avail themselves of Western light in matters relating to this world. Some exaggerated statements have appeared regarding the present attitude of the Japanese mind towards the Christian religion. We cannot yet say that there is religious liberty in Japan, or that persecution is unknown. There have been some very recent cases of persecution, where the mere suspicion that a man was well-disposed towards Christianity, has led to his removal by the authorities to places unknown. Only a year or two ago, some thousands of Roman Catholics were deported, and they have not yet been brought back to their former homes. We should hope, however, that the moment is fast approaching when religious liberty will be granted. We should be glad to learn that our contemporary has good authority for the announcement that all Government support of Shintooism and Booddhism has been withdrawn. We have heard the statement questioned.

—We have much pleasure in mentioning the arrival of Professor Julius H. Seelye, of Amherst College, Mass., in Bombay. We have already intimated that in consequence of suggestions made by friends of Dr. Seelye in Western India, he has been led to visit this country. They who know him well, believe that he is peculiarly fitted to engage the attention of educated and thoughtful Natives, and to bring before them profitable trains of thought on the most important of all subjects. He is expected to give an address on Tuesday evening next, at 8 o'clock, in the Framjee Cowasjee Hall, Dhobi Talao. The public are invited to attend.

"I have often questioned the position I hold as a Christian and an officer. I came into the army as an unconverted person: being now called to a knowledge of the truth, am I justified in remaining?" We have been asked this question. We do not undertake to answer it, but are quite willing to express some thoughts that bear upon the subject. It is the privilege of the Christian to know the mind of the Lord concerning every point of duty; but it is very important to keep in mind the condition on which this privilege depends, namely that we should be willing to do whatever the mind of the Lord shall indicate. It is in vain for a man to ask guidance of the Lord, unless he first consent to do the will of the Lord, whatever it may be. If we should happen to be in a wrong position, and should be unwilling to quit it, we may find reason to believe that it is right for us to remain; we may remain ignorant of the Lord's will till we unconditionally consent to do it. This willingness to do the will of God in all things is an essential con-

dition of all true confidence toward God; there can be no true peace without it; the want of it will vitiate all our intercourse with God. It is not optional with us whether we will come up to this point or not; it is an essential element in the faith which we profess to have in Christ. Faith in self implies that where inclination is concerned we follow our own will; faith in Christ implies the renunciation of self and the acceptance of Christ as our wisdom as well as righteousness. An officer, then, who wishes to know whether it is right or wrong for him to remain in the army, must first see to it that he is willing either to remain or to leave as the Lord's will may be; and having ascertained that he is thus willing, he may take up the question of what is duty, with the confident expectation that he will be guided.

The question may divide itself thus: Is it right to serve in the army? Is it right *for me* to serve in the army? We cannot of course discuss the latter query. We have in earlier issues of the *Guardian* discussed the former. It is argued that as a police is necessary to a state, so is an army; the former is needed to deal with individual offenders, the latter with large bodies of evil-doers. But if an army is necessary to society, it is a right thing for a man to belong to it; and if not wrong for another it is not wrong (speaking generally) for a Christian. This is the argument. The discussion is however by no means exhausted by this argument. There are many most revolting aspects connected with war, and we should have a good deal of sympathy with a man whose conscience would not suffer him to put himself at the disposal of a sovereign or prime minister to shoot men as innocent as himself. The reasons which justify the existence of an army in a particular state, justify the existence of an army in a rival state; it is not for the soldier to consider the merits of the point at issue between the two states; the soldiers in both armies are under the same obligation to obey marching orders; and so good men, Christian men, are liable to be placed opposite to each other and to be commanded to shoot one another.

We have sometimes seen Mission Reports in which too much reliance seems to have been placed upon instruction as a means of preparing a candidate for baptism; when he was able to repeat the Lord's Prayer and the Creed or the answers in a Catechism, he was considered a proper subject for baptism. This error needs to be carefully guarded against. The question is, Has this man or woman come to Christ by faith? has he or she renounced self for Christ, and received by faith forgiveness of sin and hatred of sin and experience of the power of the Holy Ghost to subdue the power of sin? The renewal of the mind relates to the will rather than to the understanding. Of course, if a man receives Christ he will be taught of Christ; but as soon as we have evidence that he has surrendered his own will to Christ, we may receive him as a Christian brother, through the waters of baptism. If we, at the outset, attach very much importance to the learning of certain formulas, it is to be feared that the candidate will take up a wrong idea as to what constitutes the change that opens to him the door of the fold. The spiritual conception is not one that is easily apprehended, and we should not make it more difficult by seeming to attach great importance to the learning of certain formulas. He should be made to understand that the matter of his salvation does not lie beween him and us, but between him and Christ, from whom and not from us he must obtain the evidence of his conversion. It is not the missionary who is to tell the candidate when he is a Christian, but rather for the latter to tell the former; to tell, namely, that Christ has received him and forgiven him, and that he knows him as his own personal Saviour. We are to beware of leading the candidate to rely upon the truth to keep him from sinning and enable him to grow in grace: he must be distinctly taught that the truth, apart from the Spirit, is of no efficacy. If he does not learn this at the time when he is introduced into the church, he will not be very likely to learn it afterwards. This doubtless is the cause of much of the unsteadfastness that we see in converts; they have not distinctly apprehended their absolute dependence on the Spirit of God, and are relying more or less on the power of the mere truth to keep them. We have written elsewhere more at length on this subject of the Spirit's guidance.

We have received a copy of a pamphlet, published at Lucknow, entitled: "Scarlet Leaves, an Allegory. By a Layman of the Church of England." The object of this allegory is to show the grave responsibility thrown upon the Church of England by the late decision of the Privy Council in the Bennett case. In some introductory remarks, the writer expresses his surprise that the Articles of Religion are never read in the churches. Not one person in a hundred, he says, ever heard these Articles read in the church, in his life. He would have it compulsory to let one or more of the Articles be read at every service. We ourselves are inclined to believe that the majority of those who profess to belong to the Church of England never read these Articles, and could stand no examination upon them. We may suppose that they who prepared the Book of Common Prayer in its present form, intended that much contained in it should be interpreted in the light of the Articles, and that otherwise they would not have allowed it to remain. Ritualists and Evangelical Churchmen certainly read the Prayer-Book very differently, and perhaps the reason is that the latter read it in the light of the Scriptures and with the limitations imposed by the Articles, and that the former take the passages which favour their views, literally. As regards our own impression, we certainly think that there is a good deal in the Prayer-Book which, taken literally, would favour the views of the Ritualists.

The author of this pamphlet, having alluded to the Reformation effected in England in the 16th century, proceeds with his Allegory thus:

Then were the king's enemies grieved, and said among themselves, What shall we do? for if this fruit thus prosper, there will be no place left for us by reason of the increase of this mighty people. So they took counsel together, and enticed into their gardens certain unwary youths of those who were in training for the king's gardens, and gave them to eat, but sparingly, of the evil fruit. Then the young men said, Truly this fruit is sweet, and it giveth pleasant dreams; it is not meet that it should have been thus witholden from us; give us of this fruit that we may return and give to our people. But the king's enemies said, Ye know that the gardeners and much people of the Island have well studied the king's book, and are skilled to discern the appearance of the fruit; and if ye give to them openly, ye will never be appointed gardeners, nor have opportunity to grow this fruit for yourselves and the people. This do: Take now of the fruit for yourselves; and when in due time ye shall be appointed to the charge of a garden, we will send you lively shoots from our own trees, from which ye may cunningly insert buds into the branches of the king's trees, and ye shall cherish the shoots that spring from these buds, and prune, year by year, away of the old shoots, until none be left but such as bear our fruit. And, lest men be aware of what ye do, see that ye carefully pluck off all the red leaves as fast as they shall appear, lest those whose eyes are open by the eating of the king's fruit should see that the branches are not of the king's pattern. And lest men should too curiously pry into the trees, ye shall say to the people, Ye know that the gardens are ours by authority: see that ye interfere not in the working of them, but take diligent heed to your own matters, and we will see that ye have the king's fruit for your comfort and sustenance. Moreover, the king's enemies said to the young men, See that ye work warily, and that ye cut not at the first too rashly of the king's trees, so that men perceive what ye do; also take heed that ye feed with the good fruit only those whose eyes are open, and give of our fruit to them that sleep only, as ye have opportunity. So shall ye in due time bring all the people to feast on this fruit, which yourselves have tasted and see to be good.

Many of our readers will, we think, be interested in the Judgment, and its verification:

We are altogether agreed that it is plainly declared in the oath that these young men have sworn, that whatsoever fruit hath the appearance and (B) savour of this fruit that they have given you is abominable, and ought in no wise to be grown in the king's gardens.

We perceive also that this fruit which these rash young men have given to the people differeth (C) so little from the evil fruit, that hardly can we say wherein lieth the diversity: but though the men have (D) said that they give unto the people this fruit with the red leaves hanging thereto, (E) we cannot certainly say that therefore it is in very deed the evil fruit.

(F) Howbeit, it pertaineth not to our office to see that the people be fed with such fruit only as agreeth with the words of the king's book, nor to see whether it be wholesome or no; but only to judge whether (G, H) YE CAN PROVE that this fruit that ye have shown us hath in very deed been plucked from such tres as in their oath the young men have sworn that they do abhor: and unless ye (I, J) can prove this, it becometh not wise and merciful judges to cast them out of their gardens, nor in any wise to (K) hinder them that they should not feed the people with such fruit.

(L) But forasmuch as no man certainly knoweth by what means it cometh that divers trees do bear fruits of divers qualities, and the young men (M) care not to come before us to tell us whether this fruit have been in very deed plucked from evil trees; and there hang thereto (N) no red leaves whereby we may judge for ourselves; we cannot tell (O, P, Q) whether it be in verity the evil fruit or no. This is beyond the judgment of a man. Therefore the trees of the young men must not be hurt, nor themselves cast out. Nevertheless let them take heed to themselves that they suffer not the red leaves to appear: for if these men that cry to us had proved that to this fruit there had hung but so much as one red leaf, whereby we might have known it of a certainty, these young men should not have escaped.

VERIFICATION OF "THE JUDGMENT."

(A) Their Lordships agree with the learned judge of the court below (the Arches), that the doctrine charged in the 20th article, namely, that adoration is due to the consecrated elements, is contrary to law, and must be condemned.—*Bennett Judgment.*

(B) Seeing I am one of those who.....elevate the Blessed Sacrament; who myself adore, and teach the people to adore, Christ present in the Sacrament under the form of bread and wine; believing that under their veil is the sacred Body and Blood of my Lord and Saviour Jesus Christ. —*Extract from Bennett's "Plea for Toleration in the Church of England," laid before the Privy Council in the Bennett Case.*

(C) Even in their maturer form, his (Mr. Bennett's) words are rash and ill-judged, and perilously near a violation of the law.—*Bennett Judgment.*

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It was laid down in Martin and Mackonochie that such acts as the elevation of the cup and paten.....were unlawful.—*Bennett Judgment.*

(D) Who elevate the blessed Sacrament; who myself adore, &c. (See *antè*, para. B.)

(E) But even if the Respondent's (Mr. Bennett's) words are a confession of an unlawful act, it is questionable whether such a confession would amount to false doctrine.—*Bennett Judgment.*

(F) The question we have to decide is not whether the opinions are theologically sound or unsound, nor whether, upon some of the doctrines comprised in the opinions, other opinions opposite to them may or may not be held with equal or even greater reason by other learned and pious ministers of the Church; but whether these opinions now under our consideration are contrary or repugnant to the doctrines which the Church of England, by its Articles, Formularies, and Rubrics, requires to be held by its ministers; so that upon the ground of those opinions the appellant (Gorham) can be lawfully excluded from his benefice... ...(G) This question must be decided by the Articles and Liturgy, and we must apply to the construction of those books the same rules which have been long established, and are by law applicable to the construction of all written instruments.—*Extract from the Gorham Judgment quoted by the Privy Council as a precedent to be adhered to in the Bennett Judgment.*

(H) And the question raised by the appeal is whether his (Mr. Bennett's) position is contradictory or repugnant to anything in the Articles or Formularies, so as to be properly made the ground of a criminal charge.—*Bennett Judgment.*

(I) The Committee have not allowed any feeling of disapproval (of Mr. Bennett) to interfere with the real duty before them, to decide whether the language of the Respondent (Mr. Bennett) was so plainly repugnant to the Articles and Formularies as to call for judicial condemnation: (J) *and, as these proceedings are highly penal,* to construe in his favour every reasonable doubt also." (See *antè*, para. F.)—*Bennett Judgment.*

(J) His language has been rash, but as it appears to the majority of their Lordships that the words *can be construed* so as not to be *plainly* repugnant to the two passages articled against them, their Lordships will give him the benefit of the doubt that has been raised.—*Bennett Judgment.*

(K) The Church of England has wisely left a certain latitude of opinion in matters of belief, and has not insisted on a rigorous uniformity of thought which might reduce her communion to a narrow compass.—*Bennett Judgment.*

(L) Their Lordships are of opinion that these inferences, (*i. e.*, that Bennett teaches Transubstantiation), whether probable or not, are by no means of that plain and certain character which the conclusion that they are asked to draw from them requires. The matters to which they relate are confessedly not comprehensible, or very imperfectly comprehensible, by the human understanding: the province of reasoning as applied to them is therefore very limited: and the terms employed have not and cannot have that precision or meaning which the character of the argument demands.

(M) The Respondent has not appeared upon the hearing of the appeal, and the Court has not had that assistance from the argument of counsel in his behalf which is *especially desirable* in cases like the present, when the Committee are called upon to *advise Her Majesty* on matters of *grave importance* as a tribunal of ultimate appeal.—*Bennett Judgment.*

(N) If the charge against Mr. Bennett were that he had performed an outward act of adoration on any occasion in the service, the principles laid down in Martin and Mackonochie would apply in this case.—*Bennett Judgment.*

(O) The assertion of a real, actual, objective presence introduces indeed terms not found in the Articles or Formularies, but it does not appear to affirm expressly, or by any necessary implication, a presence other than spiritual, nor to be necessarily contradictory to the 28th Article of Religion. —*Bennett Judgment.*

(P) It is not *clear* to their Lordships that the Respondent has so used the word "sacrifice" as to contradict the language of the Articles.

(Q) Upon the whole, their Lordships, not without doubt and divisions of opinions, have come to the conclusion that this charge (adoration of the Elements) is not *so clearly made out as the rules which govern* penal proceedings require.—*Bennett Judgment.*

This Allegory is very well done.

The Bombay Guardian.

SATURDAY, NOVEMBER 30, 1872.

THE LAW OF THE SPIRIT OF LIFE.

We ourselves were what others are, says the Apostle in his epistle to Titus; if those we have to deal with, are foolish, disobedient, malicious, depraved, we are to remember that we were the same, and would be now the same if it were not for a divine power that has come to us in grace, and we must therefore show all meekness unto all. If we fail to do this, it will look as though we were attributing to ourselves the change that has been accomplished in ourselves. Is not this the secret of the irritability and impatience displayed by some? They have not learned the great lesson of their entire and continual dependence upon the Holy Spirit. They imagine that they have *learned* righteousness; that they have *been instructed* to see the folly of sin and the beauty of holiness, and can of themselves put in practice what they have learned. But if this could have sufficed, there would have been no need of the Holy Spirit's tarrying with us and in us. He could have regenerated us and gone his way, and we, changed in nature, would have been able to live a new life, as becomes the children of God. But the Holy Ghost *dwelleth with* the children of God; they are temples of the Holy Ghost; and we are not regenerated in any such sense as has been just indicated. Our regeneration consists in having been brought into alliance with Christ by the Holy Spirit given unto us; as the branch, abiding in the vine, receives the sap and blessing of the vine only while it so abides, and never obtains any power of abiding alone, so the believer, constituted by faith the child of God, continues by faith to be the child of God. Take away faith and you take away his filial relation to God. "Thou standest by faith; be not high-minded but fear." From lack of understanding this matter, the very power that has been given to some to overcome sin, to resist temptations and to win men to Christ, has proved a snare to them; they fancied that it was a power made over to them and dwelling in them; they lost sight of their absolute dependence on Christ, from one moment to another; the power was accordingly withdrawn, and they fell. The very same power that creates us anew in Christ Jesus, is necessary to keep us, and that not only while we are on the earth but through eternity; in fact there is no creature whatever, no Archangel, that can stand in his own strength for a moment. Our Lord declares of his human self, I can of my own self do nothing. There is none good save One, that is God; Thou only art holy; the only wise God. Goodness, holiness, wisdom, strength, come to us by constant efflux, constant influx from the one Source. Solomon in early life asked of God wisdom, and he received it; but was it a wisdom that he could hold independently of God? Not at all; he was to receive it moment by moment; yesterday's wisdom would not do for to-day; the wisdom was in God, and was his while he abode in God. He came at length to lose sight of this dependence; got lifted up by the consciousness of his intellectual superiority to others, and fancied that he had in himself a ground of confidence. The supply was then cut off; the Spirit of God withdrew; and all his attainments simply became a snare to him, and at last he found himself in terrible complications of sin and vain philosophy, and so disappears from our view. What an awful sunset to such a glorious dawn! John, in his first epistle, shows plainly that our filial relation to God is constituted by our faith. "Whosoever abideth in him sinneth not;" "whosoever is born of God doth not commit sin;" the last expression here is explained by the first; and both are explained by this: "Whosoever believeth that Jesus is the Christ is born of God;" "whatsoever is born of God overcometh the world; and this is the victory that overcometh, even our faith." Take away the faith and you take away the filial relation. The apostle never says, He that *has been born* of God overcometh, or sinneth not. Just as the Spirit proceedeth ever from the Father and the Son, so He ever cometh to us. As light proceeds from the sun in rays which come to you and vanish as fast as they come, each one making way for the other, and that without any interruption, so as regards the grace whereby we abide in Christ, and receive from him moment by moment knowledge of the divine will and power to do it. How many millions of square miles of light were poured upon the earth yesterday, but where are they to-day? We could not treasure up any of yesterday's light, so as to be less dependent on the sun to-day. Yesterday's light and heat did their work, and their effects are to be seen everywhere, in trees, flowers, vapours, in the photographs taken, and in the manifold works done by man; but to-day's effects are dependent on to-day's light. But is the analogy a true one? some one will ask; did we not learn something yesterday that abides in our mind and can be used at pleasure? You are dependent on memory to bring it to you to-day, and it is by no means certain that you will see it to-day just as you did yesterday, or that you will have the disposition to use it. Of him, *through* him and to him are all things, says the Scripture. It is one thing to have the knowledge of the truth, and another thing to have the heart to practise it; this the truth itself will not give unto us. With the truth must be the Spirit of truth, in order that we may be sanctified by the truth. Through failing to understand this matter of our continued dependence on the Spirit of God, many Christians get into great darkness and wretchedness. They are surprised to find in themselves so little strength and inclination for what is right, and wonder that their own heart never seems to get better. But it is not the divine arrangement that they should have in themselves a depository of goodness on which they may draw. John Newton, before he came to Christ, once had a dream in which he seemed to receive a ring, with the intimation that everything depended on his careful preservation of it; afterwards he allowed it to drop into the sea; immediately a change came over the aspect of universal nature; volcanoes were seen on the horizon throwing up lurid fires; a tempest swept the ocean; he was filled with terror. Then appeared to him a celestial being offering to recover the ring for him; he consented, and presently the ring was recovered from the deep. But his benefactor said to him, I do not restore the ring to you, for you are not able to keep it yourself; I will keep it

for you, and I will always remain with you. This dream illustrates the great truth which we are seeking to present. We are complete in Christ. Without him we can do nothing. The 7th of Romans shows us how little *the truth* can do for us apart from the Spirit of truth; the 8th of Romans shows us the life and peace that come to us when we give up expecting anything from our own natures, and learn to abide simply in Christ.

MUST WE DRINK?

We have no file of *The Revival* and are consequently unable to reprint the article referred to by "A Subscriber." It is but a little while since the subject of total abstinence was discussed in our columns, and arguments for and against it were presented, and we do not feel that it is desirable to re-open the question. Our correspondent, however, seems to think that there is some ground for condemning the practice of total abstinence, and that there is a kind of obligation upon Christians not to abstain from wine.

The wine used by our Lord in instituting the Supper, was the wine that was used at the Passover. But the Jews use unfermented wine at the Passover, nor is there anything (that we are aware of) to show that this has not been their immemorial custom; unleavened bread and unfermented wine; and they call this, *wine*. This is surely a very important fact. The celebration of the Passover has gone on regularly among the Jews for these 18 centuries, and we find that the Passover wine is unfermented, the simple juice of the grape, and that this is called wine. We are therefore justified in denying that the word, in Scripture, always and necessarily signifies fermented wine; or that the wine created by our Lord from water, at Cana, was anything else than the unfermented juice of the grape.

If any one maintain that the principle of total abstinence is wrong and without Scripture warrant, we would ask him to consider the case of the Rechabites. Let us bear in mind that God is a jealous God, jealous of every interference with his authority, and denying the authority of any to add to his commandments. Upon this ground the Pharisees and Scribes were condemned by our Lord; they imposed the yoke of their traditions upon the people, claiming obedience to them as to the commandments of God. Now so far from being condemned for strictly obeying the command of total abstinence imposed by their ancestor, the Rechabites are commended for their observance of it, and are assured that the blessing of God shall rest upon them from generation to generation because of this thing. The Nazarites were commanded to abstain from wine and strong drink; and who were the Nazarites? a people separated unto the Lord, consecrated to him. What was this but putting honour upon the principle and indirectly commending it to all? And he who was specially raised up to be the forerunner of our Lord, was thus separated and consecrated.

Paul intimates that if wine were to make his brother to offend, he would drink no wine while the world stood. And the permission given, in an apostolic epistle, to Timothy to drink a little wine on account of his bad health, certainly looks as though Paul and Timothy were total abstainers.

Christ lays down general principles by which his servants are to be guided; with varying circumstances the application of the principle will vary. One of these principles is that we may forego that which is lawfully ours, if we can thereby promote the welfare of another. The use of wines and spirits has attained in our day a portentous development. Here is what Mr. Chichester Fortescue, M.P., the President of the Board of Trade, has just stated:

"It is a fact that during the four years ending 1869 the annual average expenditure on intoxicating drink amounted to four hundred and fifty millions, and upon cotton goods only fifty-one millions. It is calculated that the proportion of this huge sum spent by the working classes is two-thirds of the whole; and that out of the average earnings of the working classes—estimated at 33*s.* per week, or 85*l.* per annum—about 40*l.* is expended for food, about 7*l.* for house-rent, 20*l.* for firing, lights, clothing, health, and recreation, and 18*l.* for drink and tobacco. The tea and coffee are included under the head of stimulants, but, of course, by far the largest proportion consists of what is called alcoholic drinks. The writer goes on to say that taxes on stimulants amount to nearly thirty-nine millions yearly, and amount to nearly one-half the whole taxation, both local and imperial."

Nine times as much spent on drink as on cotton goods! More than one-sixth of the wages of the working classes, devoted to drink! But this is only the beginning in the calculation of the cost of England's liquor. The cost of drink does not merely abstract so much from the amount available for the comfort and health of the families, but introduces a destructive element. It is demoralizing; it saps the energies; destroys the spirits; indisposes and incapacitates for work: involving frequently the loss of employment, the loss of friends, the loss of reputation, yea, of life. Four hundred and fifty millions sterling, more than half of the national debt, spent annually on drink! If this stupendous sum were spent on saving lives, who would object? but it is spent in facilitating the descent of myriads, annually, to a drunkard's grave.

That there are some who are total abstainers through self-righteousness, we can easily believe; but we are sure that the mind which was in Christ will lead us to cleanse ourselves from the fearful responsibility attaching to the drinking usages of society. It is unfashionable to abstain from wines and spirits; it exposes one to remarks of a not very pleasant kind; society does not approve of it, and does not profess even to understand it. This, we fancy, is the greatest difficulty in the way of its recognition as a right and Christian thing.

WHAT IS TRUTH?

He who hath builded the house hath more honour than the house. (Heb. iii. 3.) The worker is greater than his work. The Mosaic dispensation was subsidiary to the Messianic; see v. 5. Moses was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; to give a pre-intimation of them, and to prepare the way for them. The Jews were more zealous for Moses, for the law and for the temple, than they were for the Messiah; they wished the Messianic to be subsidiary to the Mosaic; but the apostle corrects this erroneous idea. The Messianic includes all: Christ is Alpha and Omega, the beginning and the ending.

Christ as a son. (6.) Moses simply communicated what he heard, and did not assume to have any authority of his own; he was removable at the pleasure of the Lord; but Christ spoke authoritatively, and did divine works in his own name.

As the Holy Ghost saith. (7.) The Scripture was to the apostle the Holy Ghost speaking. It was not a book, a thing, something that had been produced, but was the present utterance of God; not that, but God himself speaking. When he turned to the word, he said, I will hear what God the Lord saith to me. And thus let it be with every believer. We are here in the audience-chamber of God; the angels are not more so: let us hear God himself speaking in the word. The passage that he quotes from the Psalms, is not merely God's word to the Israelites in the wilderness, or to the contemporaries of the Psalmist, but to those of the apostle and to us; and it never had so much significance as it now has.

They have not known my ways. (10.) No one can truly know the ways of God, who does not renounce his own ways. The Jews had ample leisure and opportunity to become acquainted with God's ways, and see their excellency, but their minds were preoccupied with their own ways, and their hearts were not willing to renounce these.

Take heed lest there be in any of you an evil heart of unbelief. (12.) This is the keynote of the epistle, showing the circumstances which elicited it, and its aim. These Hebrews accepted of Christianity but were unwilling to recognize its paramount claims; they were adding it on to Judaism; putting new wine into old bottles. The example of the Israelites who had witnessed the wonderful works of God but, through unbelief, failed to understand their calling, was in point. In any of you; we are to take heed first to ourselves and then to our brethren, exhorting them daily.

Daily. (13.) Because yesterday's exhortation was successful, you are not to conclude that your brother is safe to-day. Satan, it may be, is tempting him, daily, hourly.

If we hold. (14.) Here and in v. 6 we are told plainly that no past experience can be a ground of confidence to the Christian. We are saved by faith; by holding fast the first confidence unto the end. There is not a word in this epistle about election, for the reason that the apostle is writing to Hebrews, not to Gentile Christians. When writing to these latter the apostle had always to guard against the teaching of those who represented that the conversion of the Gentiles had not been contemplated by God, and of those who required the observance of the Mosaic ritual from those converts; teaching that tended to sap the confidence of the believing Gentiles, and to maintain the middle wall of partition, Paul, in those cases, insists upon the eternal purpose of God, and his assertion of divine election is not in the way of closing a door, but for the opening of one. Throughout this epistle to the Gentiles there are emphatic utterances of the truth that our salvation depends upon our perseverance in faith.

I have sworn in my wrath. (iv. 3.) We are here plainly told that it is possible for men to cut themselves off from all hope of salvation even while they are yet alive, by hardening their hearts, by turning from the truth after they have embraced it, by not holding the first confidence firm unto the end. Thus it was with the Israelites, and thus it is with professing Christians who grieve away the Spirit and commit themselves to the guidance of another spirit. God swears in his wrath, he decides irrevocably, that such shall not enter into his rest.

There remaineth therefore a rest to the people of God. (9.) The Sabbath given to man was not this promised rest; the land of Canaan given to Joshua and his host, was not it; David still speaks of it as in the future. But the Sabbath is a type of it, and so is the promised land.

He hath ceased from his own works. (10.) Thus we enter into the true rest of the soul. The believer is enabled to make a full and thorough consecration of himself to God, to deny self absolutely, giving up the idea that he has any sufficiency of his own, and receiving Christ as all his sufficiency for everything. The Christian often imagines that he has done this, but something will show him that in some respects the will of God is not his will, that in some respects he is looking to his own wisdom and strength—in a word, that he has not ceased from his own works; he comes short of the rest prepared for him; he must again seek it, more intelligently, more whole-heartedly.—Let us have it distinctly before us as an attainable thing, this ceasing from our own works, and doing everything in Christ, receiving him in everything we do, all the time, as our wisdom, righteousness and sanctification. It is a glorious moment when we enter into this experience, this realization of *all our life* in Christ, this consciousness of his perpetual alliance with us. Not I, but Christ liveth in me. The life I live, I live by the faith of the Son of God. When we have ceased from

our own works, we are no longer concerned to get the honour which cometh from men, we are not distressed or uplifted by the way in which the works appear to them; we have entered into rest, as regards fluctuations of faith, as regards the painful sense of responsibility, as regards conscience. We float upon the peaceful river of God's will.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—If you have on your file *The Revival*, No. 410, of the 30th May 1867, may I request you to republish the article headed "Correspondence relative to Christian Life and Work," and to invite discussion on the question raised in the printed paper referred to therein, as to the example set us by our Lord himself in using wine while on earth, and in directing its use in the most solemn rite instituted by him in commemoration of his death and passion? The arguments adduced in that paper against Total Abstinence may have been met and satisfactorily answered, but, if so, it has not been my good fortune to have seen the correspondence refuting them. I have read with interest the correspondence and articles which have from time to time appeared in the *Guardian*, but have not seen the issue which the *Revival* truly styles one "of the extremest consequence," viz., "Did the Lord Jesus use and sanction the use only of unfermented wine?" fairly and *unanswerably* disposed of?

The subject is one of such vital importance at the present day to the Church of Christ, and to the world at large, that I feel sure you will freely open your columns to a temperate discussion of it. Even though the arguments put forth in that paper may have been incidentally met, I would still venture to request that the papers may be republished as a whole, in order that they may have their full weight when read as a whole.

In case you should refer me to some of the back numbers of the *Guardian*, I may say that though it has been my privilege to subscribe to the *Guardian* for some two years or more, I have, in the desire to make others partakers of the satisfaction, and I trust profit, I have derived from its perusal, always *given away my copies of the paper when read.*

Yours faithfully,
A SUBSCRIBER.

22*nd November* 1872.

Notice.

A LECTURE ON THE BIBLE, designed principally for Students and Educated Natives, will, D. V., be delivered by DR. WILSON, in the Ambrolie Mission Church, on Sunday the 1st December, at 4 P.M., at the close of which, copies of the Scriptures in English will, on behalf of the British and Foreign Bible Society, be presented to Undergraduates of the University (not already supplied with this gift) at present prosecuting their studies in any of the Affiliated Colleges.

Both Natives and Europeans are invited to attend.

Epitome of News.

SATURDAY, NOVEMBER 23, 1872.

—Lord Northbrook has given Rs. 5,000 for the purpose of commemorating the first official visit of a Viceroy of India to Bombay, by the establishment of a public garden in the Native Town, or other object of substantial benefit.

—H. M.'s Troop Ship *Serapis* left yesterday for England.

—The S. S. *Neera*, which left Liverpool the day after the Mail Steamer left Southampton, arrived in our harbour some hours before the Mail.

—John Towers, who murdered his mother-in-law at Dr. Maconachie's bungalow, Mazagon, was tried in the High Court yesterday, and on being found guilty was sentenced to death.

—A proposal has been made to amalgamate the Indian Telegraph and Postal Departments, as in England. The difficulties arising out of the variety of languages in this country, and the want of trained men to meet these and other difficulties, are great drawbacks.

—*Madras Times:* "We have just heard from Tanjore of a remarkable and daring forgery that was committed there the other day. It would appear that a Native Catechist in the employ of the S. P. G., who has hitherto borne a very good character and who is employed as Mahratta preacher to the inmates of the Tanjore palace, is charged with this very serious crime. Some days back he visited Sakkaram Sahib, the son-in-law of the late Tanjore Rajah and husband of the present Princess, and presented him with two letters, one bearing the forged signature of Mr. Cadell, the Collector and Political Agent, and the other that of Mr. J. Marsh, the Principal of the S. P. G. High School. With the exact contents of these letters our correspondent is not at present acquainted, but their purport, he hears, is that Messrs. Cadell and Marsh would use their combined influence to procure for the Tanjore Princess the musnud of her late father, provided the sum of twenty thousand rupees was paid, half in advance, and the remainder when they succeeded. It is not difficult to imagine why the Native Catechist should have hit upon this expedient in order to raise money for himself, for, although by Act of State the raj was declared extinct years ago, yet Sakkaram Sahib still hopes for some crowned phœnix to arise out of the late Mahratta dynasty. The amount (Rupees 10,000) intended for the gentlemen of influence was, it is said, at once paid to the Catechist in bank-notes, and he left the palace promising to bring a receipt. As the promised receipt from the Catechist was not forthcoming, Sakkaram Sahib suspected foul play, and took immediate steps to discover the truth, but more likely to recover the money. It would seem also that he was desirous of hushing up the matter, for the part he had played in it, if discovered, would involve him in a very serious manner."

—*Overland Mail:* "Mr. Hames, chemist, of Barnstaple, has just effected a wonderful cure. Mrs. Martha Vane, aged forty-four, wife of the lodge-keeper at Springfield House, has suffered excruciating agonies for twelve years past from some unknown cause. Her symptoms were those of asthma and indigestion, and for those ailments she has been frequently treated, but without any beneficial effect. A few weeks ago she applied to Mr. Hames, who declared his conviction that her sufferings were caused by some live insect in her stomach. He administered some medicine, and one day last week Mrs. Vane was seized with violent vomiting, and, after a protracted struggle, she ejected a large caterpillar, three inches in length and one inch in circumference. The insect had twelve joints, eight legs, and four claws with fangs."

MONDAY, NOVEMBER 25.

—*Bombay Gazette:* "In connection with the expedition organized under Sir Bartle Frere for the suppression of the slave trade in Africa, we are glad to learn that Mr. Mathooradass Khetsey, who is an extensive trader with the east coast of that continent, and who has been writing a series of letters in Guzerati in one of the vernacular papers on the same subject, has concluded his arrangements for proceeding thither to join the expedition."

—Sir R. Temple on the Governor and the governed of Bombay: "Sir Philip Wodehouse has come to India with the prestige and the auspicious omen derived from successful service in other places—Ceylon, Honduras, Demerara, and the Cape. Thus he is a man tried in various lands and climates, in various conjunctures, circumstances, and capacities, in relation to various sections of the human race: sometimes in the direction of peaceful industry; sometimes in the contentions which beset public life; sometimes in armed negotiations with savage tribes on wild frontiers. He is indeed a type of that class of men who have never failed England in the hour of need, who are the pioneers of English influence everywhere; who are the pillars of that fabric of British power which beneficially overshadows so many portions of the civilized and the uncivilized globe. He is a man, in short, trained and destined, like Ænæas of old, *tot volvere casus tot adire labores.* A community is not exactly what its government makes it, but rather what it makes itself; its prosperity must be of its own acquiring; its evils are often those which kings cannot cure and governments cannot avert; nevertheless in a country like this much does depend on the Governor of the day, in respect to appropriate legislation, to considerate administration, to the discriminating encouragement of private enterprise, to the judicious application of the public funds, to the guidance of our native fellow-subjects, to the elevation of their ideas, and to the indication to them of the way to better and nobler things; and certainly no Indian population is more likely to repay such efforts, or give better promise of progress, than the people of Bombay."

—Gleanings from the Indian Press: The death is reported by the Lahore paper of Dr. W. J. Elmslie, Medical Missionary to Cashmere, which occurred at Gujerat while on his way from Cashmere to the plains.

The Reverend Francis Baring, a nephew of the Viceroy of India, was a passenger to Calcutta in the steamer *Viceroy.* Mr. Baring is a missionary of the Church Mission Society, and belongs to the Northern India Mission.

A Police chowkeedar in the suburbs of Calcutta, after sacrificing to Kalee, indulged his religious frenzy by "running amuck," severely wounding two women, and two of the police who captured him.

A Punjab contemporary tell us that the Geological and Survey Departments are very much in want of native trained assistants, and are offering salaries rising from Rs. 30 to Rs. 200 to intelligent youths educated at our schools and colleges.

—It is stated on the authority of Lord Lawrence that the average cost of our guaranteed Indian Railways has been about £17,000 a mile.

—It is stated that on Dr. Hunter's system of spelling Indian names, Jesore may be spelt as follows:—Jessore, Jessur, Jesur, Jeser, Jesar, Jaser, Jasar, Jasur, Jyser, Jysher, Jyshar, Jyshur.

—*Indian Statesman*:—"France has lost one of the most gifted of her sons in Théophile Gautier, and, at the same time, one who has done more, it is probable, to insidiously sap away the honesty of domestic life than any other French writer. The *Daily Telegraph*, in a long article on the genius of the unhappy dead, says:—'No man poisoned the wells of art so calmly, so deliberately, and with such infernal success as Gautier. It is he and such as he who are the plague-spots of modern France.'"

—*Lucknow Witness* on Conversions: "Conversion is a peculiarity of Christianity, and yet we believe heathen—pardon the word—penitents experience it. We have heard of some such cases. A poor broken-hearted African woman, escaped from a slaver's band, once threw herself upon the sand of the sea-shore and prayed with intense longing to the Great God of whom she had heard nothing, but towards whom she *felt* her soul drawn out in prayer. She knew nothing of religion, but in her hour of need she cried as her heart led, and soon was filled with a wonderful peace and quiet of soul. She did not know the name of Jesus, and yet the very first time she met with Christians she at once claimed them as her own people, and recognized Jesus as the one who had blessed her. We once heard of a case nearly similar in South India. God hears the *sincere* worshipper in every land. These instances, however, are extremely rare, and *do not belong to any non-Christian religion.* They come to pass in spite of the prevailing religions, not by their aid. Christianity, on the other hand, bases its very existence upon this fact. It goes forth with this message to every man, and offers to every one a place in the Kingdom of Christ, who will first qualify himself for Christ's fellowship by having the mind of Christ implanted within him.

"It has been a frequent remark among Methodists that Mr. Wesley was not so bad a man in his earlier years as he thought he was, and yet had he remained throughout life as he was in Georgia and at Oxford his life would have proved an absolute failure. One evening in London, while attending a religious meeting he suddenly felt his heart 'strangely warmed,' and from that moment John Wesley was a man of power. He received the 'witness of the Spirit,' and went forth to preach with the power of the Spirit resting upon him. Now when Mr. Taylor finds a Christian in about the same spiritual state in which Mr. Wesley first lived, he does not sit down to decide the question of the probability or possibility of the man's getting to heaven, but he preaches a Gospel of spiritual freedom to him; tells him he is not the kind of Christian that God would have him be, and teaches him that he may *know* his sins forgiven. Men may get to heaven by many painful steps through not knowing the more excellent way, but religion does not consist in simply getting to heaven, and if Christianity is to have power in our world, and most of all in India, Christians must be found

whose hearts have been 'strangely warmed' by the Holy Ghost revealed within them."

TUESDAY, NOVEMBER 26.

—The Troopship *Crocodile* arrived yesterday from England with troops.

—There was a gale of wind at Madras on the 22nd. Several vessels put out to sea, and returned the following morning; no damage of any moment appears to have been sustained.

—A fire was noticed at Government House, Parell, on Sunday afternoon. It was stamped out, however, before it had time to spread. The injury done is but slight.

—*Indian Statesman*: "As all inquiries have up to the present failed in tracing the perpetrators or instigators of the late wholesale poisoning, which resulted in four deaths in no less than three respectable families, more energetic steps have now been taken. Yesterday a 'bataka' was sounded throughout the town, offering a reward of Rs. 1,500 for the discovery of the criminal or criminals, and we only hope it will speedily have the desired effect."

—*Bengal Christian Herald*: "Native Christians expect the Missionaries to do everything for them, while the latter expect them to be angels; and there can be no doubt that both parties have indulged in undue expectations from each other—and the non-realization of the same gives rise to misunderstanding and unkind feeling.

"We incline to think that if European Missionaries were not *de facto* masters of most Indian Christians, there would not exist between them anything like ill-feeling. We sincerely hope that while Indian Christians may learn to love and respect the Missionaries, the latter may learn to be less of the master and more of the father and friend.

"We think that Missionaries do not see anything of real life in most of us, that we can talk a great deal but are really inactive. There are honourable exceptions to the statement we have just made, but as a body we are doing nothing either to promote our own spiritual interests, or to advance Christ's kingdom among our non-Christian countrymen. We shall never command the respect of the foreign Missionaries so long as we are unable to engage ourselves actively in the evangelization of India, and have to depend on Missionary Societies for the support of our pastors, and the maintenance of schools for our children.

"When we have a united Church and are actively engaged in disseminating the Gospel without European money among our countrymen, we are certain we shall have the sympathy and confidence of the European, both lay and clerical."

—Mr. Froude, at a banquet given to him in America, says: "It is now 360 years since an Englishman was sent over from London to examine and report upon the causes of Irish discontent. It was a time when, if ever, the Irish had the management of their own affairs. The result was universal misery, and the conclusion was that the cause was helpless. 'Our fathers,' this writer said, 'could find no remedy; they had more wit and wisdom than we; how, then, can we find it?' Wise men say that 'the herb that will heal the world did never grow.' Nearly 400 years have passed away; we are still seeking for that herb, and cannot find it. I know not if it grows anywhere, but I yet believe that, though no growth of the old hemisphere, it may be discovered in the new."

WEDNESDAY, NOVEMBER 27.

—It is stated that Mr. Vithal Bhau Laud, son of our well-known and philanthropic citizen Dr. Bhau Dajee, has successfully passed his M. A. examination. He is the first graduate who has passed his M.A. examination in science since the opening of the Bombay University.

—*Indian Public Opinion:* "A number of pilgrims from Turkestan in larger force than have ever collected in any previous year are now passing through the Punjab on their way to Bombay with the intention of visiting Mecca."

—*Indian Statesman*: "A District Judge in a far corner of Bengal has caused no little excitement among the vernacular press on the other side of India. It seems that this officer, Mr. Field, in his capacity of visitor, took occasion to go over the Chittagong Jail, and actually set foot in the Hindoo kitchen while cooking was going on. 'The cooks ran forward in a most *demonstrative manner*, and became to a certain degree *excited*, and *demanded that he should go out.*' Mr. Field not only did not obey the mandate, but went on with the duty of inspection. He explains that 'to touch a Hindoo's food would render it impure according to his religion, but to enter the room or house where cooking goes on has no such effect save with those who are ignorant or *superstitious*. If no one not a Hindoo is not to enter the Hindoo kitchen, this spot of exclusive ground will very soon become a receptacle for articles introduced into the jail contrary to the rules. The prisoners should be taught that no portion of the jail can, out of deference to *superstition*, be allowed to be made the exclusive territory of any *caste, sect, or religion* so as to debar the *authorities* from having access thereto.' 'The Lieut.-Governor is very much obliged to the officiating Judge for his searching inquiry;' and, says a Native contemporary, the religious feelings of the people of Chittagong must now learn to shape themselves accordingly."

—The same: "That intemperance is the chief cause of crime in the world no unprejudiced person will, we imagine, be found to deny; and Major Du Cane in his recent reports on military prisons simply repeats what everyone has been saying, time out of mind. It needed not the late Bangalore courts-martial to corroborate this opinion, but those occurrences should, we think, force the Government to face the great curse that pervades the ranks of our army. The fact is known to every one connected with military affairs, but as yet no really energetic steps have been taken to eradicate the evil. Some few weeks since, we drew attention to the differences of causes demanding courts-martial in the army and the navy, and we think the land branch of the service may take another lesson from the maritime. Idleness induces *ennui* that seeks solace in drink, and if the authorities cannot provide the soldier with occupation let them at least save him from himself by restricting the supply of liquor at the canteen."

The supply of liquor to each soldier from the canteen is restricted to a fixed quantity—less now than formerly. Though a few individuals may clandestinely obtain more than the regulations permit, this would never account for the intemperance prevailing in the army. The unfortunate soldier may have access to any quantity his means may permit him to purchase, but not in the canteen: it is slyly in the native bazaar, or in the shops of Europe liquor sellers, the sale of liquor to soldiers being prohibited by penalties of fines and loss of license. If the evil were fairly grappled with, and honest efforts made to check it, instead of the whole thing being winked at, we might hope for better results.

—The military authorities at Bangalore evidently have faith in malt liquor, having ordered a quart of beer to be given to three Artillery horses daily for a fortnight. We presume from this that the disease that broke out among the Battery horses at St. Thomas' Mount, Madras, has spread to Mysore.

—*Indian Public Opinion, Nov. 22*: "The system of fining frontier committees for murders committed among them is said to be taking good effect. The particular way in which it works is something after this fashion: a murder occurs, the villagers take all the means possible to conceal it; the consequence is there is no evidence to be got, and nobody gets punished. Under this impunity murder flourishes. But if a fine is inflicted on the whole community, who well know who the murderer is, they make him pay privately to them, so that murder is no longer an inexpensive amusement. If the offender takes advantage of their fear of the law and does not pay, he soon finds he has made a mistake; he is either absolutely given up to justice, or the finger of scorn is pointed at him by every woman and child. The great point is that the head-men and landowners, knowing the fine must fall heaviest upon themselves, will do as much as they can to assist the authorities in finding out murderers, whom previously they would have screened."

THURSDAY, NOVEMBER 28.

Times of India: "Among the remarkable events of this remarkable age no one is more noteworthy than the sudden and complete opening of Japan to Western arts and civilization. Here is a nation of no mean dimensions—their largest island, Nipbon, being some 900 miles long and averaging full 100 miles in width, and their population exceeding that of Great Britain—for centuries maintaining a rigid blockade against all other nations, but now all at once throws its doors wide open for the freest access and intercourse with all comers, while Government embassies are sent abroad, and learned educators not only invited, but eagerly subsidized, especially from the two prominent Western nations of Anglo-Saxon origin. The first success of the Jesuits in Japan, as in India, electrified Rome and the Vatican, and kindled enthusiasm throughout the Catholic world. They met a most ready welcome from king and subjects. In the brief space of nineteen years they reported 239,339 converts, and in seven years more the number had increased to 400,000. But as 'pride goeth before destruction,' so this success led to suicidal arrogance and intrigue. The plot for inducing the King of Portugal to send troops to unite with the converts and seize the Government led to persecution and the sweeping decree that 'the whole race of the Portuguese, with their mothers, nurses, and whatever belongs to them, shall be banished for ever.' Only a few years ago a youth of high rank was sent with sixteen other young Japanese, to Europe for education. One of those, Mr. Arinori Mori, became a graduate of Oxford, and is now Japanese Minister at the capital of the United States of America. Though only about 25 years of age, he commands wide influence with his Government and people: he has recently published a volume in Japanese in which he describes in detail the civil, political, educational, and religious institutions of America, giving extracts from the Beatitudes, the Sermon on the Mount, the Lord's Prayer, the Golden Rule, and the Decalogue, making a very favourable representation of Christianity. Already a large number of Japanese youth have been sent to Europe and the United States for education—not less than 500 to the latter country, some of them girls, while the impetus given to training in Western science and literature in Japan itself is truly marvellous. The whole nation seems waking from the sleep of ages, re-enacting the legend of 'Sleepy Hollow' on a Continental scale, and with results far more startling than ever entered the fancied dreams of Washington Irving to conceive. An intelligent Japanese writer says:—'We are like a man who, waking late from his sleep in the morning, goes to work hastily. We have slept too much. But now for the race of true science and civilization.' Not only have the edicts against Christianity, so long and rigorously enforced, been pulled down and effaced throughout the Empire, but the idolatrous religion of the empire, known as *Sintooism*, has been suddenly and entirely 'disestablished.' All Government patronage and support of the priests, gods, and temples has been withdrawn, and both 'Sintooist' and Buddhist priests are left to the voluntary support of the people, or to seek an honest livelihood by trade or labour. One is amazed at the suddenness of this sweeping change—changes and reforms which it has taken the more civilized nations of the West generations to effect—and some of which indeed are even now incomplete. These the Japanese people and their rulers accomplish at a single stride."

—*Bombay Gazette's* Sporting (?) Correspondent, London: "Dr. Livingstone has called attention to the horrors of the East African slave-trade, and ere many days all Sir Bartle Frere's energies will be directed against it, but no revelation from Uncle Tom's Cabin, the Dismal Swamp, or the slave-trade of either the Far East or West can supply such a feast of cold-blooded atrocity as was revealed on the 16th of August last, on oath, in a police court at Sydney. Captain Douglas, of Her Majesty's Ship *Cossack*, at Levuka, seized the slaver brig *Carl* under the following circumstances:—A Dr. Murray appears to have seen a rapid and high road to fortune by stealing and selling his fellow-men, and found apt coadjutors in the prisoner Armstrong and the crew of the brig which he chartered in June 1871 to go on a labour-cruise from Melbourne.

"After visiting a few islands unsuccessfully they anchored off Malokolo, and sent off a boat to seek for better anchorage, which some natives shot arrows at. The *Carl* immediately opened fire on some boatsful of peaceful natives who were trading with the crew; the natives jumped for their lives and took to the water, and a dozen or so which had not been killed or wounded were picked up and put into the brig's hold. Sail was then made and a course steered for the Solomon Group off Santa Anna. Some confiding natives put off to open trade with the vessel; on coming alongside, the crew of the *Carl* hove heavy pieces of iron into their canoes, upset them, and thus captured a dozen more, who were also stowed away in the hold. They made a third haul of ten at Isabella Island, and netted five more from the Florida Group. The slaver then sailed to Bougainville, where eighty more men were kidnapped, but these last four-score 'niggers' made a considerable bobbery. She had now about one hundred and thirty poor savages huddled together in the hold,

and the poor creatures, after being forty-eight hours at sea, commenced a free fight amongst themselves. Ignorant of their language, and therefore of the cause of the quarrel, the whites sought to pacify them by firing down through the hatches indiscriminately all night. The quarrel did not cease neither did their fire, though from time to time a few of the more friendly and peaceful of the blacks were brought on deck. In the morning, when the hatches were taken off, of the Bougainville men, but thirty remained unhurt; of the seventy victims fifty were dead and twenty seriously wounded. The Butchers' Room at Cawnpore might have been worse than this, but it compares painfully with the Black Hole of Calcutta. But worse has yet to come. In a quarter of an hour, after getting the killed and wounded victims on deck, the crew set about finishing their instinctive savage work. The dead were committed to the deep, and the wounded, tied together, were hurled after their murdered companions. The vessel was then put in order, the floating charnel-house was white-washed, and the brig retraced her steps. Dr. Murray with a dozen slaves was landed at Apia, while the rest of the 'agents' went to Levuka with the remaining half-dozen victims, where the vessel was again authorised by the British Consul to continue the labour venture. In January last she picked up Dr. Murray at Apia, and after a similar cruise, and its accompanying sinkings, treachery, and murders, captured a hundred more natives. At this point Dr. Murray's conscience came to the rescue. He had been badly wounded by a poisoned arrow, had a severe illness, and found that during his sufferings his brutal companions had purposely neglected him, with a secret hope that he might die of his wound, and leave the profits of the trade to be divided amongst them. On arriving at Levuka, therefore, he put himself in communication with the British Consul there, and, on receiving from that official a certificate of protection as Queen's evidence against his comrades, made a clean breast of it. His horrible tale was at first treated as an hallucination produced by delirium, but the bullet-marks and blood-stains were silent witnesses confirming their crime, though every means had been taken to obliterate their testimony. One of the crew, James Clancy, *is in custody on a charge of murder committed* during the second voyage. He got into a canoe with some natives; one of them made a movement which he construed into hostility, upon which Clancy shot him dead and fired a bullet through the thigh of another native. This act alone illustrates the brutality with which this infamous slave traffic is carried on."

Friday, November 29.

—The Mail Steamer *Pekin* left Aden for Bombay at 2 P.M. yesterday, the 28th.

—Telegram: Madras, 28th November. "Bad weather continues, surf impassable, two day signals flying for vessels to prepare to leave roads."

"*Hurkara*, partly loaded, left during gale Friday last; reported ashore twenty miles north Pondicherry."

—We see it stated that the wing of the 62nd Regt., which left Lucknow on the 15th instant, had been attacked by dengue somewhere between this and Calcutta, had been arrested on the journey and placed in camp, while an order had been telegraphed to stop the march of the remainder of the regiment till further orders.

—*Times of India*: "We regret to announce the death of Lieutenant Gervoise Barker Power, of the Royal Artillery, which event occurred at Mhow on the night of the 25th instant, through his jumping down a well. The previous day he attempted to shoot himself, but the ball only grazed his forehead. No reason can be given for this rash act, unless it be that he received bad news from home by the mail which reached Mhow on Saturday evening last. The deceased was a promising young officer, and was attached to the 1st Battery 6th Brigade."

—A special meeting of the Bombay Geographical Society was held in their rooms, Town Hall, on Wednesday the 16th October. The business before the Society was to consider a proposal received from the Bombay Branch of the Royal Asiatic Society, which was already approved of by the General Committee of this Society, for a junction of both the Institutions, and to nominate a Sub-Committee to confer with that of the Asiatic Society for arranging the conditions on which it should be effected. The proposal was favourably considered, and the Sub-Committee appointed.

—The *Bombay Samachar* publishes a news-letter dated Khundwa, 26th November, which contains the following item:—"Since my last letter a fire broke out in the G. I. P. Railway train which left Khundwa, by which two entire waggons, containing the kit of H. H. the Begum of Bhopal, besides jewellery, were completely destroyed. The aggregate amount of loss to the Begum by this accident is estimated at three and a half lakhs of rupees. It is said that the waggons contained kerosine oil, tin boxes, gunpowder packets, and lucifer match boxes, along with other goods, of the presence of which the Railway authorities were not aware. The accident happened near the Jowra Station."

—The *Jam-e-Jamshed* suggests that the Commissioner of Police should offer a full pardon for his share of implication to the servant who took the poisoned cakes to the DeGa's house if he will come forward and tell all he knows about the matter.

—Deaths last week, 327.

—The revenue of the Indian Post Office for the year 1871-72, including official postage, amounts to 78½ lacs: that portion of it derived from private correspondence amounts to 42 lacs—being about 12 lacs more than the revenue from the same source in 1868-69. The whole expenditure for the year—official and private—was 51 lacs nearly. The expenditure is decreasing, and the revenue from private correspondence increasing. This is very satisfactory: we fear however that the official postage increases year by year, and the enhanced charge for it is the least of the evils attending it; to many it means endless references and intolerable delays.

Selections.

DENGUE.

The course of man's life is often very changeful. A full-grown man is at one time strong and healthy, rejoicing in the vigour of manhood's prime; at another time he is stretched on a sick bed, filled with pain, with his joints as though they would fall to pieces, and his whole frame as weak as that of a babe just born. And if the sickness is long-continued, the body becomes worn and wasted till an onlooker can count almost every bone of it; all the sick man's desires pass away; food and drink are loathsome; music is like to split his brain; even a fly is a burden.

For the last few months *Dengue* has been very rife in the cities and towns of Gujarat, and there are few who have not had an attack of it. It spares none: Hindus, Mohammedans, Parsis, and Christians have all had a share of it. It brings the rich and the proud and the learned down to the same level as the poorest beggar. *Dengue* is a kind of rheumatic fever. It is by no means a pleasant visitor. It racks every joint and limb with acute pain; in many cases it covers the body with *rash*; some have strong fever with it, while others have the pain without the fever; some have a second and even a third attack; it laughs at the doctors and all their medicines; it lasts for about three days and then goes off, leaving the poor sufferer as weak as a very old man who cannot walk without a staff to lean on.

Dengue is said to have come from South America originally. It came to Bombay from Aden. Being to some extent contagious, it has travelled from Bombay along the various lines of railway, and has therefore spread more or less into many parts of India. It is said to have caused death in some cases; but the truth rather seems to be that *dengue* weakens the body and makes it an easy prey to diseases which are fatal.

Now are there no lessons of wisdom which men should learn from the coming of this widespread disease? Does *dengue* teach nothing?

There is a God Who rules both in heaven and in earth. When men forget God and turn away from Him and follow their own wishes and do not repent of sin, God sometimes in His sovereign wisdom sends punishments on men. The arrows in His quiver are neither few nor weak. He has been giving people in the north of Gujarat striking warnings within the last few years. One year He sends a short supply of rain. Another year He sends armies of locusts, and they devour the ripe grain before men's eyes. A third year He permits floods to come and destroy houses and damage crops. Again He sends *dengue* amongst us, and makes us sigh and groan for very pain and weakness. What are all these but so many arrows with which God is smiting us?

"But," says one, "how can we think that God, Who is full of mercy and kindness for His creatures, should send such arrows to smite us? He knows that we need our food and houses and health, and can we believe that He will purposely deprive us of them?" Then tell me, who permits all these things to come upon us? Is it not God? Does He not purposely allow them to come? Yes; and we may be sure that He has some wise and good aim in view in suffering them to come. And though these troubles and trials may be hard to bear, may there not after all be deepest kindness in sending them? A man's foot may be sorely diseased; the physician knows well that the poor man needs two feet, yet he amputates the limb. Yet it is real kindness which prompts the surgeon's deed; he cuts off a foot, he saves a life. Now if God deal thus with men, may there not be truest kindness in His dealing? True it is that if he were to punish us at once for our sins He should never cease to smite us; but He is long-suffering and merciful. If He lays a heavy hand on our bodies or property, it is only to make us think how fleeting all earthly joys are, and how unfit they are to satisfy the deep longings of our souls. He touches or takes away a thing of smaller worth that we may learn to value our immortal spirits at their true worth. A wise father will take a rod and correct his erring child if by any means he may wean him from evil ways, and in such correction there are love and wisdom blended. And if God deal thus with us, is it not in true wisdom and mercy?

The Bible says, "Despise not the chastening of the Lord." This *dengue* that has invaded our country is of God's sending—at least He has permitted it to come: He is chastening us. Men are in danger of "despising" that chastening. How? When God sends sickness or affliction on us and we ascribe it to a *devil*, we are despising. God's chastening. When sorrow or troubles arise and people run to an idol and seek help from it or offer it any ornament, they despise God's chastening. Nay, more, if we try to bear our troubles with indifference and say, "It is our fate: what can we do? What can't be cured must be endured," even then we are despising the chastening of the Lord. Let us think seriously of this, for despising God's correction is a very common sin.

The Bible teaches that when God allows sickness or suffering to come, it is often for a wise and kind object. He does not use compulsion to make men believe things: He deals with us according to the laws of our mind. He afflicts us in our property or persons that we may be led to consider our ways, led to repentance, led to faith and prayer, led to seek pardon for our iniquity, led to value the complete salvation which God waits to bestow on us through Jesus Christ, led to humility and peace and righteousness and holiness. It is with this aim that God often chastens men. Thus Christianity teaches men under affliction to soften their hearts in repentance and humility before God, to feel their entire dependence on Him for every good thing, to thank Him for all His matchless bounty, to wallk before God and men with greater watchfulness and patience and meekness. Thus afflictions when rightly understood are means which God uses to draw men's thoughts and hearts to God and goodness. Resignation, faith, meekness, prayerful desires, humility, love, gentleness, sympathy with others, these are some of the fruits which ought to grow and ripen on the branches of sorrow and sadness. And if in seasons of affliction we would have these good fruits grow in us, we must open our hearts to the sunshine of God's love and the gentle rain of God's blessing. David, king of Israel, was thus exercised, in trouble: so that afterwards he was able to say, in addressing God in prayer, "It is good for me that I have been afflicted, that I might learn Thy statutes. Before I was afflicted I went astray, but now I have kept Thy word."

But to cleanse a foul stream we must take away the *source* of the filth. So to have our life made lovely we must have our heart made holy. The first step towards purity of spirit and godliness of life is to become bound in fullest love and trust to the Lord Jesus Christ. That is the way to grapple with the evil at its source. Strange words these to some, but words of precious truth to those who have put them to the test.—*Monthly Visitor.*

Miscellany.

—*Freeman*: The correspondence of Dr. Livingstone with Dr. Kirk, now at length communicated

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to the public, satisfactorily disposes of the charges preferred by friends of the latter against Mr. Stanley; but the young American justly complains that the morning papers which had published the charges against him take no notice of the fact that he has now been thoroughly vindicated. Their silence in this matter must be added to the many acts of injustice of which Mr. Stanley has been the victim, and is not creditable to British journalism. It was imputed by Dr. Kirk's friends to Mr. Stanley that he had influenced Dr. Livingstone's mind against our consul at Zanzibar; but from the correspondence just published we find that, eleven days before Stanley appeared in Ujiji, Dr. Livingstone coldly addressed "his old and trusty friend John Kirk" as "Sir," and complained of how he had been treated by the men sent to him from Zanzibar. We think Mr. Stanley has good reason for believing that Dr. Kirk is not, and probably never was, a true friend to Livingstone. Contrary to the wishes of the latter, his supplies we reintrusted by Dr. Kirk over and over again to miserable slaves, all of which supplies failed to reach him. This non-compliance with his wishes cost him nearly 2,000 miles of travel, and reduced him physically to a "mere ruckle of bones," driving him to the very gates of death. And when the poor baffled, thwarted, almost dying traveller mildly complains, Dr. Kirk at once violently declares that he will never assist him again "save in an official capacity." Well may Mr. Stanley doubt whether the friendship could ever have been very great that was sundered by so slight a cause. Even supposing that Dr. Kirk had been doing his very best, surely he might have made some allowance, in his comfortable quarters at Zanzibar, for the querulous tone of the old traveller who had suffered so much by loss of time and health from the non-receipt of the supplies. Dr. Kirk fills up the measure of his unfriendliness by his frequent reference to the word "slave-chains," as if with a desire to reflect on the humane character of Dr. Livingstone; and, in view of all that the Doctor has done and suffered to abolish the slave-trade, we cannot but regard this attempt to impute inhumanity to the best friend the poor African has on earth at this moment as a demonstration of Dr. Kirk's character which renders any more evidence quite unnecessary. Mr. Stanley's question is one that ought to be pondered seriously by the Government, and should lead to instant action on their part. "The illustrious traveller," he says, "has incurred great personal danger through his bold revelations respecting the slave trade. How will you curb the anger of the Banians and Arab slave-dealers that must now vent itself against your worthy countryman? Is the fate that overtook M. Maizan, Baron von der Decken, Dr. Roseber, forgotten? Are the perils that the explorer Burton incurred totally obliterated from your memory? If not, may I ask if this is the time for cold-hearted official sympathy at Zanzibar?"

TELEGRAPHIC NEWS.

New York, November 21st: More fires have occurred at Boston, Brooklyn, and Jersey City. The loss is estimated at two million dollars.

Florence, 21st: The Italian Government have introduced a Bill into Parliament for suppressing religious corporations, and for applying their property to the purposes for which they were established.

London, 22nd: Negotiations are progressing for the amalgamation of the British Indian Extension, China Submarine, and Australian Telegraph companies.—Sir Bartle Frere and suite left yesterday for Brindisi.

Paris, 22nd: M. Thiers has consented to a Parliamentary system on Ministerial responsibility.—A bill has been introduced into the National Assembly for restoring the property of the Orleans princes. The Minister of Finance has promised his support.

Berlin, 22nd: Germany, replying to England, has promised to support the Zanzibar Expedition to the utmost of her moral and diplomatic means, and has placed her Consulates at the disposal of the expedition.—A bill has been introduced into the Prussian Parliament forbidding the imposition or proclamation of religious punishment for legal or civil acts, under penalty of a fine and imprisonment.

Madrid, 22nd: The illness of King Amadeus is serious. King Amadeus is suffering from a severe attack of rheumatism, and passed a bad night last night.

London, 23rd: The Tichborne case: The trial of the Claimant at the bar will probably commence on the first day in Hilary term.—Her Majesty the Queen has returned to Windsor.—*Obituary:* Sir John Bowring.

New York, 23rd: Mr. Gould has been arrested and sent to Erie, the Directors' examination of the books showing ten million dollars unaccounted for.—Mr. Gould has been released on bail for one million dollars.

London, 24th: The Shah of Persia has granted an exclusive concession to Baron Reuter (of London) for the construction of railways, tramways, and waterworks, and for working mines and otherwise opening up the resources of the country.

25th: At a demonstration in Hyde Park yesterday, Mr. Odger presiding, it was resolved to memorialize the Home Office to reinstate the policemen who have been dismissed.—Mr. Lewis, a Conservative, has been elected M. P. for Londonderry.—The trial of the Tichborne claimant has been definitely fixed for the Easter term.—The increased number of desertions from the army is exciting public attention, the average being from 700 to 800 monthly; the cause is attributed to the present state of the labour market.—The King of Spain is recovering.—*Obituary:* Lord Harris.—The British have evacuated the island of San Juan.—Further destructive floods and gales have occurred in England.

Paris, 25th: The majority of the Committee on M. Thiers' message have decided simply to provide ministerial responsibility. M. Thiers insists, however, on other constitutional reforms, and the situation meanwhile is very serious. This complete rupture between M. Thiers and the Monarchists causes much excitement. The minority of the Committee have presented counter propositions. Should M. Thiers resign, the Monarchists will appoint General Changarnier as Dictator.—There have been conscription riots at Madrid.—The Crown Prince of Germany, who has been ill, is steadily improving.

London, 27th: The *Times* shows by statistics that the number of desertions in the army is less than was supposed.—Sir Geo. Balfour is a candidate for Kincardineshire.—*Obituary:* Marquis of Londonderry and General Daveney.

Paris, 27th: There are indications of a possible compromise between M. Thiers and the Conservatives.

Versailles, 27th: The minority of the committee on M. Thiers's message propose, with the approval of M. Thiers, the nomination of a committee of thirty members to prepare a bill for establishing ministerial responsibility and constitutional reforms necessary to secure the regular working of a republican government. The report of the full committee has been read before the Assembly. The majority of the committee have asked for its immediate discussion, but the minority have proposed to defer its discussion till Thursday next, which has been approved and carried by 356 votes against 332. This is considered a favourable indication for the Government and ministerial deputies. It is believed that the crisis is virtually ended. Government have a similar majority for Thursday next.

Berlin, 27th: The amended Counties Reform Bill has passed the Chamber of Deputies by 288 votes against 91.

PASSENGERS ARRIVED.

Per P. & O. Str. *China, Nov. 22nd:*

From Southampton.—Dr. and Mrs. Smith and infant; Miss Ryland; Mrs. R. Stuart; Mr. J. Wight; Mr. and Mrs. Porter; Mr. and Mrs. Hope; Miss Willoughby; Mr. Sanderson; Mr., Mrs., and Miss Blandy; Mr. G. Turner; Major and Mrs. Manson and infant; Mr. J. Hay; Mr. J. Crew; Mr. J. Osborne; Mr. and Mrs. James; Mr. H. Walker; Mr. A. Smith; Capt. Beavan; Dr. Jennings; Mrs. Conolly; Mr. J. Detez; Mr. H. W. Pardoe; Mr. McLaren Smith; Mr. Lowsby.

From Brindisi and Venice.—Mr. C. Nasmyth; Mr. and Mrs. Pigott; Mrs. Balfour and ayah; two Messrs. McDonald; Mrs. Conway Gordon; Mr. H. T. Brown; Major and Mrs. Gillespie; Colonel and Mrs. Godby; Mr. S. W. Bird; Mrs. Batchelor; Mr. Sibbold; Mr. and Mrs. Voigt; Mr. Syed Mahmood; Col. C. L. Brown; Mr. and Mrs. Grant; Col. Romer; Mr. Andre; Mr. Kehlmer; Mr. Burges; Mr. Mautle; Mr. Luker; Mr. and Mrs. Hughes; Capt. Brooke; Mr. Winton; Mr. Sudheimer; Mr. Leibnitz; Mr. Gordon; Mr. Inglis; Mr. Morisse.

Per P. & O. Str. *Neera, Nov. 22nd:*

From Liverpool.—Colonel, Mrs., and two Misses Bruce; Miss Mackinnon; Miss Ogle; Miss Washington; Mr. and Mrs. Cooper; Mrs. Booth; Miss Fallon; Dr. McDonald; Mr. W. A. Crisp; Mr. Evans; and Rev. Mr. Robbins.

From Suez.—Captain and Mrs. Brooke, infant, and ayah; Miss Perigreen, and Mr. Hooper.

PASSENGERS SAILED.

Per P. & O. Str. *Australia, November 25th:*

For Southampton.—Col. and Mrs. Miles; Mrs. Woodburn, infant, and European female servant; Mrs. O'Donoghue, two daughters, and six infants; Mrs. Frith, European female servant and ayah; Mr. Edward Roberts; Lieut. Col. and Mrs. Rybot, infant, and ayah; Capt. H. Grubbe; Major-General Wyatt, child and European female servant; Mr. G. Bartlett; Mr. Raees-ud-din Ahmed; Miss J. L. Murphy; Capt. Boyd; Mrs. Barnett, infant, and European female servant; Mr. C. S. Turnbull; and Mrs. W. R. Chambers; Captain C. E. Pritchard.

For Brindisi.—Col. W. M. Anderson; Col. L. J. Farquharson; Mr. and Mrs. Fairfax, two children and European female servant; Mr. C. and Mr. G. and Miss Fairfax; Mr. A. Pengelly; Mr. H. I. P. Thomson; Rev. A. C. Hardy; Major Caldecott; Mr. Chatelain; and Mr. Stuart.

For Venice.—Mr. J. A. G. Shaw; Mr. and Mrs. Chambers; Major Barton; Capt. Yule; Mr. E. Morrison; Mr. Vetch; Mr. W. Bell; Mr. A. Thomson; Mr. A. Spreuger.

For Suez.—Mr. Docker; Lieut. Col. Brereton; Mr. and Miss Clarke; Rev. J. A. Mackay; Mr. J. Hope; and Major and Mrs. Turton.

DOMESTIC OCCURRENCES.

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BIRTH.

MARTYR—November 17th, at Secunderabad, Deccan, the wife of Lt. Colonel Martyr, 5th Regt. M. N. I., of a daughter.

MARRIAGES.

WORSLEY—BEVILLE—Nov. 16th, at Kurrachee, by the Rev. H. Blunt, M.A., Major George Francis Worsley, Royal Artillery, to Georgiana Louisa, eldest daughter of Colonel Beville, C.B., 1st Belooch Regt. L. I.

BRAND—PYNE—November 16th, at the Cathedral, Bombay, by the Venerable Archdeacon Maule, William, son of the late Captain Brand, Royal Navy, to Frances, daughter of the Rev. W. Pyne, of Charlton House, Somersetshire.

EVANS—NICHOLS—November 25th, at St. Thomas's Cathedral, Bombay, by the Venerable Archdeacon Maule, Albert J. Evans, to Margaret, youngest daughter of John Bushby Nichols, Newport, Mons.

DEATHS.

GREEN—November 21st, at the house of her father, J. R. Herbert, R.A., near London, Theresa, beloved wife of John Philip Green, Judge of the High Court, Bombay.

FITZ-GERALD—Nov. 22nd, at Holbrook Park, Horsham, Sussex, Maurice Charles Otho, second son of the Right Hon. Sir Seymour FitzGerald.

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